A REVIEW OF THE STATE OF THE BRITISH NATION.

Thursday, May 3. 1711.

I Have at Leisure Times spoken now and then a Word to the Case of your despised Neighbours in *Scotland*, I am sorry some People are so uneasie at hearing any Thing in their behalf, but Truth of Fact and Justice ought to take Place, let who will be the Persons: A *Presbyterian* is in some People Eyes become now so odious, and such Endeavours are used to make them more so, that it begins to run us to strange Excesses about them.

But I must speak Home to you, if I speak at all; and the Gentleman who writes the *Examiner* shall be at full Liberty to clear the Case up if he can: We must Argue now upon new Foundations.

When about five Years ago, a Treaty was set on Foot between the two Nations of *England* and *Scotland*—We Treated with them AS a Nation of *Presbyterians*, the next Year we United with them AS with a Nation of *Presbyterians*; We Ratified the Treaty, and particularly that Part of it relating to their Church Establishment, AS with a *Presbyterian* Church———And we did this in a Solemn, National, Parliamentary manner; I need not enter into the Particulars, and we are now come to consider them as a People Treated with, and United

United with, and that under the moſt Solemn Articles of a Capitulation that can be; ſo that the Queſtion is not, Who are *Presbyterians*, and who *Epiſcopal*, But whether you will keep your Solemn Engagements with them or no?

We have, I acknowledge, in *Turkey*, a *very Honeſt Mahometan Principle, viz.* That *Faith is not to be kept with Chriſtians*, who they eſteem Dogs and Vermin, of no Account at all; *We have talk'd very much of a Popiſh Principle too, viz.* That *Faith is not to be kept with Hereticks* —— Who they eſteem as Enemies to God, and to be Rooted out of the Earth —— Tho', by the Way, we ſee the Publick Faith of one and t'other regarded much alike, as in ſome Northern and Eaſtern Nations has been ſeen of late very particularly.

But I never heard till now, that any one had broach'd a third degree of *Truce-breaking* Principles, *viz.* That *Faith is not to be kept with Presbyterians*—And that we may not run Blindfold upon this Abominable Thing, I cannot but think it a piece of Service to the Publick, to remind the Men of this Generation what they are doing, and to warn them of the Gulph they are falling into in Time—— And this I ſhall do in behalf of *England*, rather than in behalf of *Scotland*.

I could not be Witneſs to ſo much of the Union with *Scotland*, *as I have been*, but I muſt be Witneſs to the Fears, the Jealouſies, and *I am ſorry to ſay now*, JUST Apprehenſions the People were in there, at that Time, that we ſhould uſe them ill when we had them in our Hands; and many of thoſe Apprehenſions are left upon Record in Print —— We aſſur'd them of all Faithful, Punctual, Exact keeping the Treaty when made, of all favourable Conſtructions of it, and Kind, Friendly, and Brotherly Treatment from the *Engliſh*, when United; and that with difficulty enough they were brought to *Unite*.

Now, Gentlemen, let them be *Presbyterians*, (*ſuch you have acknowledg'd to be Chriſtians*) but were they *Mahometans*, were they *Indians* and *Savages* —— *You muſt keep your Treaty* ——It is no Proteſtant Doctrine, that Faith ſhould be broken with any Body, I am ſure it is no *Church of England Doctrine*, and I hope it ſhall never come into practiſe among us —— If you do not like the Marriage, *I am ſorry to ſay your Bride likes it as little as you* —— When ever you have a Mind to ſue out a Divorce, *I am of Opinion* you will find her more willing *than ever ſhe was to Marry*; but till you do that, *you muſt keep your Faith*—— Let the *Scots* be *Presbyterians*— What then? —— Did they deceive you? Did they not tell you they were *Presbyterians*? And have you not Ratified the Act Incorporated into the Union, Entitled an *Act for the Security of the true Proteſtant Religion, and Preſbyterian Church Government*; In which it is expreſly agreed, *That the Doctrine, Diſcipline, Worſhip, and Government of the Church of* Scotland, *ſhall be and remain without any Alteration to the People of* Scotland *to all ſucceeding Generations*; And did you not do this at your own deſire, and with your Eyes open?

This *England* has Ratify'd; the Parliament of *England*, in which the *Lords Spiritual* were preſent, have Ratified it; the Church of *England* Biſhops have Ratified it; the whole Repreſentative of a Church of *England* Nation have Ratified it —— And Solemnly Enacted it, and it cannot be broken now without Overthrowing the Conſtitution, and Perjuring the National Faith, blaſting the Honour, and Reproaching the Name of the *Engliſh* Nation.

Thus far I am ſure I am right, and I believe all Honeſt Men will agree to it; but perhaps you will be apt to ask me, what need is there of this Diſcourſe? What I mean by ſuggeſting, that any Breach of this Treaty will be made on the *Engliſh* Side? And what appearance there is of it? —— I ſhall anſwer this, by asking ſome very cloſe Queſtions, which they may Anſwer that know how.

1, *What do they mean*, who Attempt to Subject the Judicatories of the Church of *Scotland*, which are determin'd in a Sovereign Court, from whom there

can

can be no Appeal, the Queen present, to the Separate Judicature of the *British* Parliament, by Appeal to the House of Lords; and how can this ever be done without Breach of the Union?

Note —— *I know well enough, and desire to observe, that it was not actually done — But I know as well who made an Essay at having it done in the Case of* Greenshields; *in which I do affirm they struck fall at the Union, and had they obtain'd it, the Union had been broken and dissolv'd.*

2. *What do they mean*, who Attempt to restore the Patronages in *Scotland*? — A Thing utterly inconsistent with *Presbyterian* Church Government, and which I affirm, and will at any Time Vindicate it, cannot be done but over the Belly of the Union, and of all the Publick Faith annex'd to it.

3. *What do they mean*, who have attempted several Times to present Addresses to her Majesty, by her own Royal Authority, *Anglicè Dispensing Power*, to Establish a Tolleration in *Scotland* — And how can it be done either by Royal Authority, or by any Authority, without a Breach of the Union?

These Things relate to the Faith of the Treaty, as it relates to *England*, and I leave them thus upon Record, because I foretell you without the Gift of Prophecy, that all these Attempts will be again renew'd in *England*, and that in a Powerful manner; *God forbid this Protestant Nation should ever be so Perfidious as to be Nationally Guilty of complying with the D—l in any Thing so black, so horrid, and so unrighteous.*

I proceed to Name two Things farther, which relate not so much to *England* as to *Scotland*, but which point at the same Thing.

1. Publishing a Notion that the Majority of the People in *Scotland* are Episcopal: This we have, *besides its being Printed formerly on many Occasions*, in a Letter from *Scotland*, which I formerly Quoted out of the *Examiner* —— The Words are these:

> 'Nine Parts in Ten of the Nobility 'and Gentry, and two in three of 'the Commons are Episcopal.
> *Examiner* N° 31. *March* 1. 1710.

My present Reply to this, is two *Ways*, reserving some farther Discourse upon it to another Time.

1. What is it to the purpose NOW, *after the Union*, supposing it were so? —— At the Revolution, it was the Ground indeed, of restoring the Presbyterian Church, and of Abolishing Episcopacy, and was one Article of the Claim of Right, in these very Words, *viz.*

> 'That Prelacy and the Superiority 'of any Office in the Church above 'Presbyters, is, and hath been a 'great and Insupportable Grie-'vance to this Nation, and con-'trary to the Inclination of the 'Generallity of the People, ever 'since the Reformation, and there-'fore ought to be Abolish'd. See Acts and Orders of the Meeting of Estates. N° 13. And in the 3d. Act of the 1st. Session 1st. Parliament *William* and *Mary*, Entitled *Act Abolishing Prelacy*, these very Words are Recited, as the Reason of that *Law*.

Now to prove at any Time before the Union, that this was not the Inclination of the Generallity of the People, might have been of some Use in any endeavour to restore Episcopacy —— But after the Union it cannot, and that for this Reason, which I think is unanswerable.

Because by the Treaty of Union, it is expressly Stipulated and Contracted that it shall not be so, but that *Presbytery* shall for ever remain the Establish'd Church — —— And 'tis remarkable, that

that the Inclination of the People is not mention'd here—— *But the Treaty itself is the Reason of the Agreement*— It was to be so before, because the People Enclin'd to it; but it is to be so now, because *you have agreed it shall be so*, and you cannot break your Faith: You may as well Argue now for *Popery* in *Ireland*, because the Papists and Native *Irish* are most in Number.

2. But *after all*, the Suggestion is false too, and I dare undertake to prove, That the People of *Scotland*, such of them as are *sui Juris*, and their own Masters, are, one with another, Ten parts of Twelve, *Presbyterian* —— And I shall explain in its proper Time, what I mean by being their own Masters.

So that Prelacy or Episcopacy can no Way be Advantaged now, by the Suggestion of General Inclination, tho' it were true; the Union having remov'd the Weight of that Argument, if it were true, as it is not.

The second Thing in *Scotland*, which Aims at the Destruction of the Union—— Is the Violence, Rabbling Tumult, and Resistance by Force of Arms, now openly offer'd to the Church of *Scotland*, in the Peaceable and Legal Exercising their Government and Discipline, upon presumption of Connivence and Favour from the Government, and Protection from the Parliament; which Violences I shall endeavour to set in a true Light— That the Government may see how, and by whom, their Grace is abus'd, and in what manner the Church of *Scotland* is at this Time Treated ——While under the Faith and Honour of the most Solemn Treaty in the World —— And I do assure the World, this is but an Introduction to something more horrid, than perhaps any Man in this Nation expects to hear, or will readily believe; Of which I shall give an Account in my next.

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